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The Christian Socialist

The Golden Rule Against the Rule of Gold

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CAGED NIGHTINGALES

By Prof. John Ward Stimson, Redding, Conn.

Sweet angel of the orphic choir
And of the wild re-echoing wood!
Where sylvan strains rise ever higher
And all the chords of Heaven inspire—
There may thy heart be understood!

What doest thou here—in prison stays?
Sad victim of conventional bars!
Thy wings should mount ethereal ways,
Thy chant should thrill the sunlit days;
Thy home is up among the stars!

There all the sheen of Morn to seize!
And join the lilt of joyous Pan—
'Mid balm steeped odors of the breeze
And bursting blooms of budding trees!
Thy place is not with cruel man!

O, doest thou pine to hear thy mates?
And break thy heart with love repressed?
Doest long to rend thy gilded gates
And utter all thy soul elates?
Those cries of Genius—unexpressed?

Mourn not—sweet messenger of Heaven!
About thee—caged—are hearts like thine.
Thy song to them is sacred leaven
And thy pure plaintive psalm at even
Falls—like Christ's blood drops—all divine!

HELP NOW

The efforts of the Christian Socialist to get justice for those involved in the Barnes case has caused much loss to the paper, as we fully anticipated. We are not doing this for amusement or for gain. We realized from the first that it is mighty serious business. We knew that lukewarm supporters would become fearful and desert us when the bullets began to whistle through the air and hurtle against the trees.

And we need the help of every brave and loyal soldier NOW.

If you can send money, send all you possibly can. Do not let our ammunition give out. Send it NOW.

But above all, hustle for new subscribers. THEY WILL APPRECIATE THE PAPER ALL THE MORE BECAUSE OF WHAT IT IS NOW FIGHTING FOR. Now is the very best time to get subscribers. Get after them with full courage and determination. And send the lists in.

READ IT CAREFULLY

Most of those who have written us since the last issue reached them send assurances of support concerning our exposure of the Barnes case. As we expected, some criticise us bitterly. We only ask that all honest men and women read that issue, April 6, all through very carefully. Too many people jump at conclusions. Be sure you fairly understand before you praise or blame. Unfortunately we are not yet done with the Barnes case, and all we ask is honest, careful attention on the part of our readers. Then let them do whatever they think they ought.

Socialist Spirit Sweeps Rochester

Prof. Shedd Defies Mayor in Rousing Speech in Council Chamber

(Special Correspondence to the N. Y. Call.)

Rochester is still tingling with Socialist enthusiasm as the result of the great meeting on Sunday, when Professor Shedd, of the University of Rochester, defied the muzzling order of the mayor and addressed a packed audience in the common council chamber.

Careful observers are convinced that Rochester is rapidly swinging over to Socialism and a complete Socialist city administration may be elected to office in the near future.

The attempt of Mayor Edgerton to quell free speech in public buildings here has aroused the entire population and a few more such stupid blunders is sure to complete the Socialist triumph.

Several weeks ago Professor Shedd addressed a meeting at No. 9 School Center, in which he declared that the red flag of human brotherhood was a broader and better emblem than the stars and stripes of the United States or of any other nation, because it embraced all the people of the earth and sought to bind them together in peace and prosperity.

In a flamboyant attitude of shallow patriotism Edgerton denied Shedd the privilege of all city buildings. Under the auspices of the Labor Lyceum, Shedd yesterday invaded the common council, and roused intense enthusiasm by his address on "Economic Patriotism."

"There has been, lately, in and about this city, a vast deal of talk about love for the flag, love for the country, patriotism, etc," said Shedd. "It has sounded fair and sweet and noble. But the man who wants to know and who is not satisfied with mere protestations and assertions, has got out his tester and has been running it clear through these tubs of patriotic butter."

No Grandeur in War

After warning his hearers about "economically adulterated patriotism," and referring to "certain officials who believe so strongly in freedom of speech, as guaranteed by the constitution, that they will not permit the people to exercise it," the speaker continued:

"On a postal card I read recently these words: 'Many a girl passes for a beauty because her feet don't show.' Show me your bulletin-board, your banquet-board patriot, your windy patriot of the bellows variety and let me examine closely upon what his feet are placed.

"Are they upon the ground of unselfish devotion to country or are they securely placed on the bedrock of economic interest?

"Oh, the beauteous patriotism of some sectarians whose countenance shine with the light of a veritable transfiguration when telling how the cross glorifies the stars and stripes and the stars and stripes radiate the cross, whose faces grow crimson with indignation when an orator, with perfect propriety and justice, compares the red flag of international brotherhood and equal justice with the stars and stripes, a limited national banner.

Saved by Socialism

"As a boy, reared in capitalistic public schools and going to church in capitalistic Sunday schools, I grew up to harbor the untruth that war had a certain glory and grandeur. Then I became a reader of Socialistic literature, that is to say, of the truth, and my blinded eyes were opened. With what different eyes do I now read of war?

"And now the massing of our nation's troops under the border of our sister republic, under the false pretense of guarding that border to prevent smuggling, etc., etc.! What a hollow farce! What a tragedy! What a lie! What an ugly mockery!

"The citizen who has no vision will never be a true patriot. It requires a certain amount of vision to see that human souls are worth more than business prosperity, that the salvation of the city's children is of far greater moment than additions to the city's property valuation.

"The official or the citizen who is willing to spend a hundred thousand or more for an industrial addition to a convention hall or possibly a couple of hundred thousand for a large exposition plant for the booming of business, while refusing a few paltry thousands for social centers or playgrounds, will never be a patriot, not unless he turns over a new leaf while he is still young.

"The man with the modern chamber of commerce mind, the mind that measures everything by the rule of business advantage, the mind that is intent on boasting, boosting and busting for the sake of booming the town, the mind that has been hypnotized by the lure of gold, the mind that prefers the multiplication of smoking chimneys to the erection of a public library, that man will never be a patriot I fear, for gold is his god and shekels are to him of greater worth than souls.

"We Are Patriots"

"Come now, Mr. Self-Confessed Patriot, tell us the truth. How far down does your love of country go? Does it half-way at the lodes and veins of silver in the earth? Has it a metal bottom? Can it stand the money test? Can it endure the probe of truth? Does it welcome the light? Is it a patriotism of unselfish service, or is it rather a patriotism for revenue only?

"Friends, comrades, we love our country and are patriots, but we love her right, not wrong. We are patriots of peace not war. We love our country, yes, but we love mankind still more. Our patriotism is not a narrow, selfish, paltry, jingoistic thing of geographical limits. It does not stop at border lines and shake the fist in defiance at humanity on the other side.

"Our patriotism is not national, but international; not economic, but humane; not sectarian, but world-wide; not exclusive, but inclusive. It is the sweet, gentle, noble, heart-warming, eternal patriotism of international peace, international justice, international brotherhood."

Dr. W. H. Robinson of Almeda, Cal., declares that Rev. W. A. Ward's addresses were the strongest, most logical, eloquent, kind and inspiring that were ever given on Socialism in that state.

Comrade C. A. Wickes of Council Bluffs, Iowa, says, "Comrade Ward's addresses can not be praised too lightly. They were a rare treat."

The [illegible]30 number is certainly tip-top. Just the thing to convince the doubtful. It brought me a lot of comfort and information. Cordially, Hanna B. Yeakel.

How Social Ownership Works

By Attorney Allen Cook, Canton, Ohi

A great deal is being said these days about social ownership. Every Socialist ought to thoroughly understand social or collective ownership. To all intents and purposes social and collective ownership are one and the same thing. One of the doctrines of the Socialist party is "that all things **socially** used should be socially owned and operated for the **use** and **benefit** of all the people and not for the private gain of individuals or corporations." The Socialists also believe that "all things **privately** used should be **privately** owned." Every man, woman and child in the United States has a social or collective share and right in our pos ... system. The poorest child in our jungle districts has just as much right in the post office system as a Roosevelt or a Rockefeller. Every man, woman or child has all the post office they can use under any and all circumstances. I would not sell my social share, rights and privileges in the United States post office for any sum that could be named. And yet if one million people should offer to sell me all their combined social shares, rights and privileges in our post office system, I would not give one penny for all their combined interests. Why? Let me tell you. I have all the post office I can use under any and all circumstances and my benefits and privileges could not be enlarged by depriving one million other people of their benefits and privileges in our post office system. That is the way social or collective ownership works. Do you catch the point? That is the reason our opponents say we want to "divide up" property equally and put everybody on a "dead level." Let me explain further. The post office system is one of the largest industries in the United States. If the system were privately owned the same as our express companies and steel industries are owned, it could be made to pour multiplied hundreds of millions of dollars annually into the coffers of its owners. Why don't Rockefeller and Morgan try to get a monopoly on the post office business? The answer is, "because it is **socially** owned and operated for **use** and not for **profit.**" The price of stamps, of money orders and of registered letters is fixed by law. A Rockefeller and Morgan would be compelled to go to the government to purchase their stamps and money orders and pay the price set by law. They would have to sell these stamps and money orders at a profit or they could not do business. You could not find a person in all the United States so simple minded as to pay Rockefeller and Morgan **five cents** for a stamp that could be purchased for **two cents** at our post office. Thus you see that **socially owned and operated** industries can not be monopolized even by untold wealth.

But our opponents say that our post office system is a losing proposition. That the expenses exceed the receipts by millions of dollars annually. Let us admit that to be a fact. What causes this loss? The post office department pays the railroad companies sixteen times as much for carrying a given weight of mail as the express companies pay the same railroad company for carrying the same weight of their packages in the same car. In other words, our Congress and administration authority extract from the people at least sixteen times as much for carrying the mails as the railroad company should receive. That is simply one reason why the receipts of the post office system are less than the expenditures. If there were not so many congressmen and senators and cabinet officers who hold the railroad and corporation interests generally beyond and above the interests of the public, these rates would be reduced and the post office receipts would exceed the expenditures.

The people of the United States today demand a parcels post law by which the post office would carry large packages at reduced rates. The United States government has all the machinery for handling packages through the post office system. It has costly post offices built in all the cities of the United States. It has post offices established everywhere. It has postal cars, mail carriers, rural mail carriers and all facilities that are needed for carrying larger packages through the mails. The question arises, "Why should we not use these facilities for the benefit of all the people in transporting packages through the mails instead of paying such an outrageous rate to the express companies?" The average load of the rural mail carrier, it is claimed, does not exceed twenty-five pounds. He could deliver five hundred pounds or a thousand pounds just as conveniently, and the farmers could be greatly benefited thereby and save many millions of dollars which are now extorted from them through the express companies. It is claimed by good authority that the post office department could add forty million dollars ($40,000,000) per year to its receipts if the rural delivery wagons were permitted to carry postal packages. And it is estimated that more than forty millions could be added to the receipts of our post office department through the receipt and delivery of postal packages in the cities. Hence it is not the fault of the social ownership of the post office system which causes the annual deficit in that department. It is the capitalistic operation of the same.

If our government dealt honestly with the people, the post office system would be one of the greatest sources of revenue in our government. But it deals dishonestly with the people when it pays sixteen times what it should pay for carrying our mails, and refuses to carry large packages through the mails. The numerous express companies exert a powerful influence in preventing the enactment of the parcels post law. The railroad companies are the principle owners of the express companies at the present time and of course the railroad companies find it to their profit to prevent the enactment of a parcels post law which would largely destroy their "parcels-carrying" business. A proper parcels post law, it is safe to say, would add annually more than one hundred million dollars ($100,000,000) to the receipts of the post office department.

The people of the United States pay **eight cents** per pound on packages limited to four pounds. Practically all the little South American republics and the European nations are carrying eleven-pound packages for **one cent** per pound. The United States government has made agreements with forty-three different governments of the world to receive and deliver parcel packages directed from those governments to persons in the United States, and to receive parcel packages and deliver them abroad. But our government denies our own people the rights and privileges which it gives to the foreign nations. It refuses absolutely to receive and deliver packages from one part of the United States to another while it receives and delivers them to practically all the nations of South America and Europe. In other words, our government gives to other people greater privileges and benefits than it does to its own.

If the American people had sense enough and courage enough to carry their convictions to the ballot box, the United States would have a parcels post law without delay. Our post office system is practically a perfect working system but it is surrounded by capitalistic hamperings and influences. If the government socially owned and operated the railroad companies as well as the post office system, the entire express business could be done through the post office system and freights could be reduced to one-fourth their present rate and passengers carried for one cent per mile. But the working people hang on to the old political parties like mad men and refuse to let loose of the political bigotries and fanaticisms and superstitions that are blighting their hopes and driving them down to destitution and despair.

Water Works System

Let me give you another illustration of social or collective ownership. It has only been a few years since the cities of our country have socially owned and operated their water works system for the use and benefit of the whole people. Many large cities even now do not own their own water works plant, and generally speaking, those cities that do not own their own water works system pay a much higher rate than those that do and receive a much poorer grade of water. Where the water works system is socially owned, the poorest child in the jungle district drinks as pure water as the richest man in the city. Every man, woman and child has an equal share and right in the socially owned water works system. The price they pay and the quality of the water is the same to all. That is Socialism and that is why the capitalistic claim is made that we would all be reduced to a "dead level" under Socialism.

Fire Departments

The fire departments of the cities are excellent illustrations of social or collective ownership. They are organized for service and not for **profits** and the brave address respond to the calls of rich or poor, high or low, mansion or shack with equal activity and zeal. If the fire departments were run by some rich man or corporation, you would have to wait and enter into a written contract or put down your cash before they would respond to the call to put out your fire. Don't you catch the difference? **Social** ownership is for **service** while **private** ownership is for **profit.**

Public Schools and Hospitals

Our public school system is also Socialistic and is a good illustration of social ownership. The children of the poor and of the rich have equal opportunities and advantages in our public school. They are conducted for **use** and **education** instead of **gain** and **profit.** If our public school system was operated for **profit** today, not one-fourth of our children would receive a common school education. Yet it almost caused a war to make the change from **private** to **public** schools. For the sake of argument let us admit that there is some graft and dishonesty in the post office system, the water works system, the fire departments and the public schools, but it all comes from the profit system of capitalism that surrounds the institutions. Socialism would wipe the profit system out of existence and there would no longer be anything to graft upon. Graft would die for want of food to sustain its life.

Our hospitals for the care of the sick, the injured and the afflicted are operated today in the cities of our country for profit. Hundreds of thousands of people who are injured and afflicted in various ways and are sore in need of the aid of physicians and surgeons and nurses are unable to pay the price and go on suffering their miseries in silence and to death. Socialism would establish hospitals for the afflicted where the best medical and surgical attention would be given, free of charge, to all who apply. Is there anything wrong, immoral or irreligious in that idea? Only an intensely selfish or densely ignorant human being would object to socially owned and operated hospitals for the care of the afflicted of our race. It is a moral crime to neglect the hundreds of thousands of poor and afflicted who suffer for want of proper medical and surgical care.

The Socialists favor the social ownership of the railroads, steamships lines, telegraphs, telephones, street car lines, heat, light and water plants, the steel industry, the coal mines—in short, all the means of production and distribution that are **socially used.**

Social ownership is for **service** and not for **profit.** Private ownership is for **profit** and not for **service.** There is the difference between Socialism and capitalism. Capitalism places all the temptations of life on the side of greed and avarice and meanness and oppression and crime. Socialism would place all the temptations of life on the side of goodness and freedom and service and brotherly love. It is for the American people to say which system they want.

SOCIALIST POST CARDS, four different kinds. "What Socialism Means," by E. E. Carr; "The Economic Foundation of Freedom," by W. W. Passage; "Socialism Necessary to Christianity," by Rev. Jas. L. Smiley, and "Frances E. Willard's Views of Socialism." 10c per dozen, 50c per hundred, assorted samples, 10c.

Signs of the Times

Editorial Comment

All Fools' Day was observed in Great Britain by 900 mass meetings in favor of permanent arbitration treaties instead of war. Representatives of 10,000 churches adopted a resolution in support of the pro[posed] arbitration treaty between the United States a[nd] Great Britain. Nothing foolish about that.

* * *

A Frenchman, Baron d'Estournelles de Constant, has been speaking in this country in favor of universal peace. After describing a long, weary ride in a sleeping car over the route of Napoleon's retreat from Moscow, he says:

"Was it a dream? It seemed to me as if France's children were lying asleep under the snow and that as the train approached they rose up and held out their arms imploringly. The saddest thing of all was to have no reply to make to their doleful cry: 'We died for nothing!'"

* * *

The Progressive Woman for April is an anti-military number. It may be had in bundles for 2c per copy. Address, The Progressive Woman, Girard, Kansas.

* * *

Congressman Berger of Milwaukee refused to accept $635 from Uncle Sam, his salary for March, because he was a member of the Milwaukee council until April 1 and received $80 for his services there. Of course, this is only common honesty, and is not remarkable in a Socialist, but it sets an unusual example to American officeholders.

* * *

Let us pause and think. "Lest we forget."
The Iroquois theater fire;
The Slocum steamboat fire;
The Boyertown theater fire;
The Cherry mine fire;
The Newark factory fire;
The Asch building fire;
And, as the auctioneer says, "many others too numerous to mention." We working people build fire-traps under the direction of capitalists; then we let the capitalists lock us in and burn us up. What have we done about it? Passed resolutions.

"Working men of all countries, unite! You have nothing to lose but your chains, you have a world to gain!" And when we take the world away from the capitalists we can do things right. There will be no more fire-traps when there is no profit in building them.

THE RED FLAG

Mayor Gaynor of New York, the type of man who thinks he is divinely commissioned to do good to people, who ought rather be allowed to do good to themselves, had a lucid interval lately when he issued the following message regarding police interference with Socialist propaganda and the arrest of strikers:

"I have particularly made the police authorities understand that those who entertain views of government, or of an economic or social order different from ours, are not to be interfered with, or denied the right of freedom of speech and of assembly on that account.

"A propaganda by intellectual persuasion and peaceable means for changes in form of government or in the economic or social order is lawful and not to be meddled with, much less oppressed, by the police. The Socialists do not believe in individualism but in collectivism. In place of having the present condition of individual ownership of property, they would mass all land and chief products and the principal means, tools, and machinery of production under the control and operation of the state, in order, as they claim, to bring about distributive justice, namely, a just division of the total product of industry among all those who contribute to produce it by their physical or mental work, after first providing for the non-productive aged and infirm. That it clearly appears to the rest of us that this scheme would be doing away with incentives to individual exertion, greatly reduce production, and thereby increase poverty, and distress, is no reason for denying to those who advocate it, rights secured to every one by our system of government. And that their flag is red instead of blue or yellow or green does not annoy or alarm intelligent people.

"They chose the color red for their emblem, not to signify that they favor violence or the shedding of blood, as the unintelligent suppose and as actions of those in official authority often lead people to believe, but for the purpose of typifying the common brotherhood of all men of all nations through the same red blood which flows through the veins of all, and to the end that all war and violence shall cease. Let the fundamental rights of all on which free government rests be denied to no one. Those who want to work changes peaceably through the ballot box have the right to try to do so. They may let light in on them. As John Stuart Mill says, that which seems the height of absurdity to one generation often becomes the height of wisdom to the next.

DEMOCRATIC GOVERNMENT

Socialism would not be Socialism without a real democratic government and administration of affairs and as the Socialist government comes into being gradually here and there, we see similar advance made in the adoption of the referendum, initiative and recall, and not always with the same forces behind them. Oregon is putting out the up to date designs in self-government and is being widely copied, but for a pure, unadulterated democratic aspiration give me the constitution of Arizona, where they propose the election and possible recall of their judges, and the best part of it is that almost everybody, except the barnacles and leeches, says Amen.

Senator Bourne of Oregon said he regards the question of popular government against delegated government the most important one now before the civilized world. He asserted the issue now before the country is "whether popular government, with general welfare and vitalizing force, shall save and develop this nation, or whether delegated government, with selfishness and destroying force, shall bring the nation to inevitable anarchy."

I am sure that the time will come when Socialists will institute parts of the co-operative system by means of the initiative and referendum regardless whether they hold office or not

* * *

Some time ago we printed in this column an item crediting the Diamond Match Company with displaying a disinterested public spirit in surrendering their patent on sesquisulphide of phosphorus, the substitute for white phosphorus used in making matches. Someone writing in "The North Baltimore Times," however, gives a different explanation of this apparent disinterestedness. According to this writer the Diamond Match Company, on account of inflated salaries and stock watering, was no longer able to buy up or crush its competitors; they, therefore, fathered the bill introduced into Congress to forbid the use of white phosphorus in the making of matches. The competing match manufacturers would then be compelled to buy their sesquisulphide from the Diamond Match Company at its own price, as the cost of its manufacture is too great for them to make their own and the Diamond Company has a monopoly of the only foreign source of supply. The surrender of the patent was a mere blind, as, having the monopoly, the patent was superfluous.

We really like to think as well as possible of everybody, and we would like very much to hear one single, well authenticated instance of disinterested generosity on the part of a corporation.

* * *

Another capitalist superstition has been exploded by competent authority. Concerning the boy who works his way through college, Thomas A. Clark, dean of the University of Illinois, is quoted as stating in a recent speech, "It is also a mistake to believe, as do many persons, that only the boy gets any good out of college who has to work his way through and who is without good clothes and spending money. * * * At least half of those who have to be dropped from college are those who have to work their way through, many of whom would otherwise succeed and be benefited."

The best way for a boy to go to college is to have a father able to provide for him. Socialism would enable every father to send his children to college.

GOD AND THE POOR

"How did papa get so much money, mama?" asks the future plutocrat.

"God gave it to him, dearie."

"Why did God give it to him, mama?"

"Because—Oh, because God thought he ought to have it."

"And what had the other people done to make God so ar[gry] that He took the money away from them, mama?"

"Run on to bed, now, dearie. When you grow older you will understand these things."—Life.

The Live Ones

By Mrs. Ella Carr

Dear Comrades:

We are glad to tell you that the splendid double number of March 30th is selling well. Many are ordering extra copies from ten to one hundred and over. We are expecting the orders to continue so that we will have to print more before the forms are destroyed. About this issue, Comrade C. E. Florica, of Arkansas, writes with his order: "This is the stuff; you get better and better. Long live the C. S." Comrade Louis Long, of New Jersey, says: "March 30th number is indeed a pearl." Comrade O. K. Wheelock, of Ohio, writes: "Your issue of the 30th was the best ever so far. We congratulate you." He orders 100 copies. Comrade C. D. Carpenter, of Pennsylvania, orders 150 copies and says: "This is a great number and should be the means of winning many into the Socialist ranks." It surely will if you will see that non-Socialists have a chance to read it. Salt, in order to preserve meat, must be put all over it. It must come in contact with what it would keep. So, by all means, get the truth to the people. It will save them from error and lead them into the right path. It is our duty to carry the light.

* * *

Comrade J. F. Drabek, of Nebraska, with his order for the March 30th number says: "This number is fine. A. B. C. of Socialism should be printed in a pamphlet form and circulated far and near, especially among teachers and preachers." We are glad to say that it soon will be in pamphlet form for sale; but in the paper of March 30, this fine article and the entire issue of 16 pages may be had for one cent per copy, and when this one article is in pamphlet form, it will cost much more than that. By all means use [many] of this issue as possible before [they are] exhausted. Where can you get a[ny such] propaganda matter and of such quality for the price?

The Preachers

A number of preachers are renewing their subscriptions and new ones are subscribing for themselves. The good news of converts to Socialism through the **Christian Socialist** keeps coming right along. Comrade A. G. Smith, of Canada, writes: "I am having pretty good success up here with your big-little paper, making converts to Socialism. Rev. Colton told me after reading the C. S. he had always been a Socialist, but didn't know it till now."

Dear Brother Carr: The Swedenborgian number captured me. I ate and drank the precious words and my spirit grew robust, to use Emily Dickenson's words. The contributions by your esteemed self and Brother Prosser are weighty and winning.

Yours for the coming kingdom,
(Rev.) Evore Evans.

This comrade is pastor of the First Congregational church in a city in Pennsylvania.

One of our loyal supporters, an Episcopal minister, write us that he is boldly preaching Socialism and has missed getting a better paying church on account of it, and thinks he will have to leave his present pastorate in one of our eastern cities. "Blessed are ye when ye are persecuted for righteousness sake." Who can tell into what crucibles we shall be placed! It takes the fire to [refine] and bring out the pure gold. [Now is the time to show] our strength in the fast approaching crisis. We must be true to our colors no matter what comes.

OUR SUB. GETTERS

Comrade Rev. Wm. A. Ward, the general secretary of the Fellowship, sent 11 yearlies and 3 six-months subscriptions in his last order.

Comrades U. G. Munger, of California, and Chas. E. Brame, of Oklahoma, each sent five yearlies, and Comrade C. B. Somerville, of Washington, sent three yearlies.

Comrades Rev. J. B. Spiers and Dr. W. H. Robinson each sent $10.00 for sub. cards and subs.

Comrade H. K. Carpenter, of South Dakota, sent 12 three months' subs., and one yearly, and Comrade A. F. Glover, of Colorado, sent $6.50 for sub. cards and copies of the C. S.

Comrade J. K. Kourian sends a brave note of cheer with his two dollars' worth of sub. cards. He says: "I am with the **Christian Socialist** to the end." Such loyalty we greatly appreciate and hope thousands of our readers will say "Amen" to Comrade Kourian's determination.

MORE STOCK SOLD

Two more Texas comrades realize the value of our great opportunity for the cause enough to want to cast their lot with u[s] and help lift, so that the **Christian Socialist** may go on to greater victory. Comrade G. A. Forsgard sent $14.00 for a share of stock and 20 six-month sub. cards, according to our offer in the March 9th issue. And Comrade B. J. H[ardy] has sent $15.00 for stock and sub[s].

The last time we reported two new stockholders from the far west. This time two from the south. Where will the next two come from? You cannot invest your money for a better purpose.

FROM THE LOCALS

Comrade Ira J. Ogden, of Washington, writes that they have just organized a new local and that he was instructed to order 100 copies of the March 9th issue for distribution. That was a good beginning and we are confident many more orders will come from this local.

The Local at Laramie, Wyoming, sent for 250 copies.

The secretary of the Sonora, Calif., local sent 10 yearly subscriptions. We hope Comrade Gray will do this some more soon.

Comrade C. A. Gulbranson, of South Dakota, orders fifty copies per week for four weeks.

Comrade Frank Ritchie, of Pennsylvania, orders copies and post cards and writes: "There is beginning to be a desire for Socialist literature among many church people to whom it was very obnoxious a short time ago."

STILL MORE

Comrade G. M. Rathbun, of Kansas, says his copies came all right, yet he wants more, and after telling the numbers he wanted, he adds the postscript: "I may want still more." We are sure he will and want this to stir many others to wanting "still more." Let the people know there is such a paper. Millions do not yet know it.

FROM SCOTLAND

Dr. David Gentle, of Edinburg, Scotland, subscribes for the **Christian Socialist**. He says: "I had lately the opportunity of perusing a copy of your paper and was much interested in it. Kindly send it to me for one year."

SOME COMPLIMENTS

A copy of the **Christian Socialist** received. It is a gem. Find one year's sub. W. J. Hansen, Montana.

I like the **Christian Socialist** very much on account of its clear-cut revolutionary attitude. J. Sahlin, Minnesota.

I think the **Christian Socialist** is one of the best and most powerful publications printed. Its honesty appeals to me more than anything else. G. M. Malm, Kansas.

Your paper is more eagerly read among the Catholics, particularly, than any other paper. D. P. Ballard, National Soldiers' Tome, Tennessee.

Your paper is certainly effecting much for the promotion of fundamental Socialism. May you continue building the Kingdom of God. J. A. Gates, California.

The secretary of the Conora, Calif.,

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DEMOCRACY

By Rev. Arthur Bardwell Patten

(Tune, "America.")

All hail Democracy!
Soon may thy noontide free
Flood home and mart,
To blast our lust and greed,
To bless each righteous deed,
And kindle with good speed
The people's heart.

Thy light of life shall glow,
God's challenge to bestow—
The Father's gift;
Till men as brothers fair,
In union everywhere,
Shall labor and shall share,
In love and thrift.

All hail Democracy!
The rule of equity,
God's final peace;
Where each for all shall plan,
And all for every man
Shall [illegible] what Christians can,
That [illegible]ong may cease.

Thy might is right supreme;
Thy fast-fulfilling dream
Is Brotherhood;
'Tis justice holds thy scale,
While fraud and faction fail,
Till nothing shall prevail
But God and good.

SOCIALIST MAYORS

Among the American cities that now have Socialist mayors, are Milwaukee and Manitowoc, Wis., Two Harbors, Minn., Wymore, Beatrice and Red Cloud, Neb., Flint and Greenville, Mich., Butte, Mont., Victor, Colo., Cardwell, Mo., Girard, Kan., and Berkeley, Calif.

Spokane, Wash., the town that violated every law civilized nations in its illegal effort to suppress free speech, a year ago, has just adopted the commission form of government and elected David Coates, the editor of the Socialist paper there, as one of the five commissioners!

SIXTH ANNUAL CONFERENCE OF THE CHRISTIAN SOCIALIST FELLOWSHIP

The General Executive committee having accepted the invitation of the St. Louis Center of the Fellowship, the next annual conference will be held in that city April 27-30.

Every one in the West who is interested in Christian Socialist work should take advantage of this opportunity. It will be the first time a Christian Socialist convention has ever been held west of the Mississippi, and as eastern cities will doubtless claim the meeting next year it will be a chance to get into touch with a live, growing movement and meet some of its great leaders which may not come again soon. Comrades in the West and Southwest, especially, are urged to attend. St. Louis is easily reached from that section and such a meeting will probably not be within such easy reach again for years. The time and money can hardly be spent in any way that will do the spender more good. Ministers, whether Socialists or not, are urged to attend and gain a better knowledge of the spirit and the work of the Fellowship.

Those expecting to attend should send their names at once to George H. Hall, Jr., 5531 Clemens Ave., St. Louis, that entertainment may be provided.

The meetings will be held in the First Christian Church, 3120 Locust St. Delegates should go direct from the Union Station to the church, where a committee will assign them to their places of entertainment. Take an Eighteenth St. car at the side of the station, transfer to Olive going west, get off at Compton Ave., and walk one block north to Locust.

The first session will be called to order at 3:00 P. M. on the 27th. As the annual address of the General Secretary will be given at this session, every one should arrive in time to hear it. The delegates from Centers should take trains that will enable them to attend this first session.

Delegates desiring to stop at hotels at their own expense are recommended to the Marquette, which is more convenient to the First Christian Church than others. The rates are $1.00 up, European plan, and the rooms and service are of the best.

GENERAL EXECUTIVE COMMITTEE MEETING

A meeting of the General Executive Committee will be held at the First Christian Church at 2:30 on the 27th. All members of the committee who will attend the conference should be there in time to attend this committee meeting.

CONFERENCE PROGRAM

Thursday, April 27

3:30 P. M.—Business Session. General Secretary's Annual Address. Appointment of Committees.

7:30 P. M.—Song Service.

8:00 P. M.—Address of Welcome by Rev. M. H. Lichliter, pastor of the Maple Ave. Methodist Church, St. Louis.

8:30 P. M.—Response by Rev. E. E. Carr, Editor of the **Christian Socialist**, Chicago.

Friday, April 28

9:30 A. M.—Bible Study, conducted by Rev. W. D. P. Bliss, New York City.

10:30 A. M.—Business Session.

3:00 P. M.—Addresses by Glen Thurston, Secretary of the Joplin Center, Joplin, Missouri.

3:30 P. M.—Address by T. W. Woodrow, Hobart, Oklahoma.

7:30 P. M.—Song Service.

8:00 P. M.—Address by Thomas J. Thompson, Palmyra, Illinois.

8:45 P. M.—Address by Rev. Allen Leslie Howard, Peoria, Illinois.

Saturday, April 29

9:30 A. M.—Bible Study, conducted by Rev. W. D. P. Bliss.

10:30 A. M.—Business Session.

2:30 P. M.—Address by Rev. Joe Deatherage, Detroit, Illinois.

3:15 P. M.—Address, "The Working Girl's Need of Socialism," by Loretta A. Ward, St. Louis.

3:45 P. M.—Fellowship Work, a discussion led by the General Secretary of the Fellowship.

7:30 P. M.—Song Service.

7:45 P. M.—Address by Rev. W. D. Bliss of the American Institute of Social Service, New York City.

8:45 P. M.—Address by Rev. Frank Allen, Paris, Missouri.

Sunday April 30

2:00 P. M.—Song Service.

2:30 P. M.—Address, "The Ethical Tendency of the Age," by Myra M. Kern, Maryville, Missouri.

3:00 P. M.—Address, "The New Messianic Hope," by Rev. Paul H. Castle, Davenport, Iowa.

3:45 P. M.—Address, "The Relation of Socialism and Christianity," by Rev. Wm. A. Prosser, Pittsburgh, Pennsylvania.

Moyer's Songs of Socialism will be used through the Conference and H. P. Moyer, the author of this popular Socialist song book, will conduct the music.

All ministers and other experienced speakers who can remain to the close of the Conference and who are willing to speak in the churches of the city on Sunday should notify F. A. Schlueter, 4553 Morgan St., St. Louis, at once, that arrangements may be made to place them.

FINANCIAL REPORT OF THE CHRISTIAN SOCIALIST FELLOWSHIP

March, 1911

RECEIPTS

Dues at large	$29.40	
Dues, Centres	13.05	
		$ 42.45
Supplies		1.60
Literature	22.37	
Com. to C. S.	17.69	
		40.06
Lectures, General Secretary		213.50
Received by General Treasurer		62.00
		$359.61
Balance March 1		.28
		$359.89

EXPENDITURES

Postage	$ 7.53
Messages, M. O.	1.36
Typewriter payment	15.00
Stationery, Borden	8.49
C. S., literature	12.46
Other literature	6.60
Sundries	1.70
Balance on lectures due C. S.	4.69
Traveling expenses	108.81
Salary, General Secretary	100.00
Back salary General Secretary	77.00
	$343.64
Cash balance in treasury	16.25
	$359.89

REV. WM. A. WARD, Gen. Secretary.
HARVEY P. MOYER, Gen. Treasurer.

Treasurer's Notes

This is a very encouraging report. Now, if we can have a united effort in our regular annual offering now due, and in our regular monthly pledges, whether small or large, we can raise the amount we need to carry on this great work without a great sacrifice on the part of anyone.

HARVEY P. MOYER, Gen Treas.

THE PROVOKER'S WORK

Thos. J. Morgan has handled the Barnes case in the Provoker in an able and convincing manner since the "investigation."

If you want the Provoker send to 79 Dearborn street, Chicago.

MORE BOOKS TO READ

Order of the Christian Socialist

THE GOLDEN RULE REPUBLIC NO UTOPIA, by Rev. Wm. H. Randall. A clear explanation of **HOW SOCIALISM WILL WORK.** 180 pages of good propaganda matter, paper, 25c, 3 copies 60c, 6 copies for $1.

THEY MUST or **GOD IN THE SOCIAL DEMOCRACY**, by Herman Kutter of Zurich, Switzerland. A most thrilling book on religion and Socialism. 232 pages, cloth, $1.

THE TORCH OF LIBERTY, a superb Socialist solo, by John Spargo, piano accompaniment by Platon Brunoff. 25c each, 3 for 50c.

THE PEOPLE'S HOUR. Stirring Labor and Socialist Poems by George Howard Gibson. Every Comrade should have a copy. 137 pages, cloth, $1.

ROMAN CATHOLICISM AND SOCIALISM, "An Appreciation of the One and a Plea for the Other," by Patrick J. Cooney. Neat paper binding, 32 pages, 10c.

EDWIN MARKHAM'S POEMS, "The Man With the Hoe and Other Poems," and "Lincoln and Other Poems." $1 per volume. Markham is by odds the greatest Poet of the Social Passion in the World. His poems, both volumes, should be in every home. His greatest poems ought to be committed to memory.

The International Sunday School Lessons for 1911

By Rev. Wm. A. Prosser, Pastor Hazelwood M. E. Church, Pittsburg, Pa.

LESSON FOR APRIL 23

Joash Repairs the Temple. 2 Kings 11:1-12:16; 2 Chron. 22:1-24:27

Golden Text: 1 Chron. 29:9: Then the people rejoiced, for that they offered willingly.

Let every student of these lessons do two things: First, read and re-read the Scripture lesson (2 Kings, 11 and 12; 2 Chron., 22-24) until the contents stand out clearly and orderly in memory. Read the "Notes" in the light of the Scripture and not the Scripture in the light of the notes. The best commentary on the Scripture is a thorough understanding of the Scripture itself. And second, be sure to note that the real significance of our study of the kings is not that we are passing in review the character and deeds of individual kings and dynasties, but that we are studying the institution and history of monarchy. The histories of individual kings and dynasties are but so many chapters in the history of monarchy and illustrations of the real nature of the institution. Through all the perplexing maze of particulars we must keep our eye on the general aspect of the subject if we would not lose our way and miss the point at issue.

Why Revolution Is Necessary

It is not amiss to point out at this time that the ground over which we are now traveling is a striking illustration of the glaring historical fact that the history of monarchy, the rule of one or of a few, is a dismal record of intrigue, deception, conspiracy, treason, cruelty, murders and revolutions. This is as true universally as locally, of modern as well as ancient times, under economic control as well as military. They say "history repeats itself," but the secret of the repetitions lies in the fact that principles have repeated themselves. Governments founded upon the same principles must begin, develop and end in the same way. The same fundamental social principles, however differently clad, will finally issue in the same general results. We cannot fool God by a sham method. Tree and fruit, seed and harvest, principles and results are wrapped up in the same package.

This is the reason why Christ was a revolutionist. He demanded a change in the base of things, in the fundamental principles of personal and social life. He demanded that his followers seek first, not bread, clothes, houses, etc., but righteous principles—the kingdom of God and His righteousness, that a change in material and social results, "these things shall be added," might follow as a natural sequence.

This is the reason why every follower of Christ, who thoroughly comprehends and earnestly accepts the teachings of his Lord, must be a revolutionist. He must insist on individual and national repentance of the damning sins of mammon and the adoption of the principles of justice, truth and love as the guide of life and the kingdom of God as the social and political organization of society.

This is the reason why the Socialist is a revolutionist. He is not and cannot be a mere tinkerer, a champion of mere reforms in method. The objective of his prayer, effort and ballot is not simply shorter hours, higher wages, safer machinery, better sanitary conditions, election of senators by direct ballot, Commission Form of Government and a thousand and one other little concessions, but the ownership and control of the earth by and for all the people. He will take the crumbs when they come and will help to get more of them, but he cannot rest content with less than the whole loaf. It is not concessions but surrender; not the senate but the country; not condecension but justice that he demands.

The Pig in the Parlor

This is the reason why any man or woman who wishes to save society from the hell of anti-social conditions and make it possible for men to live out their proper destiny must be a revolutionist. To change conditions, principles must first be changed, and to change principles the present man-made, antiquated constitutions must be overthrown and substituted by the principles of justice. You cannot keep a pig in the parlor without either changing the pig or spoiling the parlor. Neither can you put the principles of private ownership of the world, production for profit and competition among the sons of God as the basis of life without either changing the principles or spoiling man, converting him into a devil. Hence, they who seek to revolutionize society, to exchange the principle of monarchy for democracy as the working basis of society, are not only in the company of the prophets, apostles and Christ, but are religiously, philosophically and scientifically consistent, and are the true saviors of the world.

As before stated, all this is illustrated by the historical episode we are now studying. We can best bring the contents of the lesson within our space by concentrating our thought upon the three actors in the scene, Athaliah, Joash and Jehoiada.

Athaliah, the Queen

Athaliah was the granddaughter of Omri, daughter of Ahab and Jezebel, wife of Jehoram, king of Judah, and mother of Ahaziah, king of Judah, whom Jehu slew on the plains of Jezreel at the time he killed Joram, king of Israel. In blood, on the maternal side, she was a Gentile, in religion a heathen, and in character an autocrat, cold, calculating, strong-willed, courageous, cruel. Like her mother, she was a typical foreigner from the courts of the Gentile world.

She became queen of Judah. As Jezebel became the connecting link between Israel and Tyre, Athaliah became the bond of interest between the dynasties of Omri and David. Athaliah first became queen consort, then queen dowager, and finally queen regnant. She became queen consort, of course, by her marriage to Jehoram, queen dowager by the death of her husband, but queen regnant by the murder of her son, Ahaziah, by Jehu, and the murder of her grandchildren by her own cruel hands. 2 Kings 11:1 says that "when Athaliah, mother of Ahaziah, saw that her son was dead, she arose and destroyed all the royal seed." That is, when she saw the vacant throne, the general commotion and uncertainty following Jehu's reckless and bloody revolution, the opportunity to establish herself on the throne by the brutal murder of her own flesh and blood, she rose up and murdered, as she supposed, all her grandchildren, the legal heirs to the throne and had herself proclaimed queen regnant. She ruled as such over the destinies of the nation for a period of about 7 years. Then she was deposed by the same method by which she was elevated—conspiracy and murder.

These historical facts are important for the light they throw on two things. First, monarchical government, with its line of succession and autocratic rule, gives occasion to the strong and the swift, the man or woman with the "big stick" and the quick evil eye, to rise to place, power and wealth through the perpetration of the darkest deeds in the annals of crime. God alone knows the full and accurate history of the bloody crimes committed in the name and for the sake of monarchical sovereignty. The history of these crimes is not yet finished and never will be finished until society shall abolish the opportunity, and therefore the temptation, afforded by all forms of plutocratic government for the strong and the swift to rise to power through conspiracy, theft and murder. The cure for monarchical crimes is Democracy, more Democracy, universal Democracy.

And, second, a government founded upon force must be maintained by force and will end in or go down with force. When Athaliah secured her throne by the sword she had to maintain it by the sword, and when she failed, when she was outwitted at her own game, when her time came to pass from power by the same method as that by which she had come to power, it was absurd for her to object and cry Treason! Treason! She was only reaping what she had sowed. When the modern representatives of Athaliah and Jehu secure control of the means of life and the thrones of power through connivance, gentleman's agreements, secret rebates, political, legislative and judicial corruption, legal exploitation, the murder of our innocent and helpless children, the ruination of the home and the parenthood of the world, etc., etc., they can say nothing when the people shall rise en masse and take back these things by force of ballot, and failing in this, by force of the sword. "They who use the sword must perish by the sword" until the universal co-operative commonwealth is established that shall make force forever unnecessary. In a competitive system of society the strongest and swiftest party must of necessity own and control the life of the nation by force until a party arises that shall forever abolish all parties by the adoption of a co-operative system of society that will, of itself, substitute justice for force.

Joash, the Boy King

If you read the narrative carefully you will learn at least four things about Joash. First, he was a child of fortune. He had been rescued from the massacre of the royal seed executed by the bloody Athaliah by his aunt and uncle, Jehosheba or Jehoshebeath and Jehoiada, and by them hid away in the storage rooms of the temple for at least six years. Second, he was placed on the throne by conspiracy and murder. Joash had been kept in secret for six years, during which time Jehoiada had been quietly working to change the sentiment against Athaliah and perfect plans to overthrow the queen and enthrone the grandson. All was now ready and the blow was struck. The whole scheme was well laid and carried out with precision. Athaliah was murdered and the boy crowned. Third, he was a mere tool in the hands of parties. From the day he was crowned to the day of Jehoiada's death, he was under the control of the priestly party, dominated by the chief priest, Jehoiada. After his death he came under the control of the secular party, represented by the nobles (see 2 Chron. 24:15-19) and went so far in his allegiance to them that he forsook the house of Jehovah he had repaired, introduced afresh the worship of the Asherim and even killed Zechariah, Jehoiada's son, for rebuking him and the princes for their flagrant violations. And, fourth, he repaired the temple and made it fit for worship, and then turned his back on it.

These simple historical facts reflect, as in a mirror, at least three principles which we should bear in mind. First, monarchy makes a weak ruler a vacillating tool as effectually as it makes a strong one a tyrant. The boy was saved and made king not because he was weak or strong, good or bad, worthy or unworthy, but because he happened to be born of certain parentage, and his elevation to the throne would give the house and profession of Jehoiada a better opportunity to establish itself. The boy king became a willing and ready tool in the hands of his aunt and uncle so long as the uncle lived. So long as Jehoiada lived he was the real king. He dictated the policy of government, directed the activity of the throne and even selected two of the wives of the king. The boy was a figurehead, a mere tool in the hands of the priest. When the priest died the princes saw their door of opportunity open, and they entered it. They came and "made obeisance to the king. Then the king hearkened unto them." The day of Jehoiada's death was the day of their rise to power. Henceforth they will dictate the policy of government, direct the activity of the throne and determine the relations of royalty. The king was now the tool in the hands of the princes, which explains the reasons for his change in conduct and character.

The Common People Religious

Second, the common people are fundamentally religious and will give to religious purposes when they believe religious institutions

are performing their religious functions. When Joash set about to repair the temple he authorized the priests to collect money from the common people for that purpose When the call was made they, in the language of the Golden Text, "rejoiced and gave willingly." It was only after years of neglect and misappropriation of the funds did the offerings fall off. As it was then so is it now. The poor man, the working masses, have always supported the church. They give more, proportionately to their income, and more willingly to the "support of the Gospel and the various benevolent enterprises of the church" than the rich. Ninety-five per cent of the membership of the church today is working people, and the real work of the church is done by them. It is only when it is learned by them that the church is controlled by the rich; that their contributions are used to keep in idleness a perfidious priesthood; that the places of power are awarded the man of wealth; that the people who profess to follow Christ on Sunday, are the ones who rob and abuse them through the week, that they withhold their contributions, sympathy, presence and membership from the church. If the Church of God would gain the working people in larger numbers, secure their contributions and get their loyal service, let the church act as well as preach. Let the church preach the full content of the Book, and press the demands of God impartially upon the consciences of men in every walk and activity of life. Let her demand by ballot as well as by resolution fair play and equal opportunity for every man; the cessation of child and female labor at starvation wages, or any wages, and the legal exploitation, maiming and murdering of millions of the sons of toil in the interest of the rich. Let it arise in the name of God and justice and take sides, as did the Christ, with the poor, blind, halt, oppressed, crushed of earth, and the common people will hear, follow, give, work and die for the church as they ever did.

And, third, church activity is a miserable substitute for the practice of genuine religious principles. The repairing and building of churches, however necessary, when a substitute for justice or not an expression of intelligent and holy religious zeal, is a snare to the individual and a curse to the community. Such things, when done to propitiate a guilty conscience or feed a class-conscious pride, is a stench in the nostrils of a just God and nauseating to the heart of an honest man. Better, infinitely better, have a man and a nation founded upon justice with poor or even no church facilities than such without justice and with all the magnificent churches and elaborate services imaginable. Unfortunately, church activity is not always synonymous with religious activity, nor the presence of numerous well-equipped and costly churches an infallible sign of the practice of righteousness. Churches are all right as a means, but all wrong as an end. They are useful and holy when used as a means of propagating the unadulterated message of Christ and of pressing the claims of God upon the consciences of men and the governments of earth. And church activity of all sorts is acceptable to God and helpful to society when it is the expression of, and not a substitute for, the practice of true religious principles.

Genuine religious principles put into boots and made to walk in every sphere of life will save society; but mere church activity never. Men may build churches, repair churches, attend churches, say prayers, give little or much and remain as selfish as the devil, and die and go to hell. So said Isaiah. So said the Christ. So say all who know and are honest with themselves. But a man cannot be religious and remain selfish. The personal and social practice of the religious principles of justice, mercy, love, of loving God and man with all our mind, soul and strength, will change us and save us now and ever more.

The church activity of Joash did not help him much. He made a great show of religious zeal and activity while Jehoiada lived, but it faded away, as the evening twilight yields to darkness, when he died. Nay, he not only ceased in his religious activities for Jehovah's house, but actually forsook it and went over to worship the Asherim with the princes with whom he had now joined himself. All this shows that his religious activity was only church activity, a mere game of policy to conserve his own interests and was absolutely devoid of all personal conviction and principle. From a point of character and social service his activity was a waste of energy and of the people's money. Such is yours and mine if it flows from the same motive.

Jehoiada, the Priest

We nave seen that Jehoiada was a priest, a high priest, the husband of Jehoshebeath, uncle to the king, the protector of the boy, and the power by which he came to the throne: We have also seen that he was priest regent, dictating the policy of the government, directing the activity of the king, even selecting his two wives and working the whole machinery of the nation in the interest of the priestly class. When Jehoiada died there was a change. The king, tiring of the priests, turned to the princes, which led to a collision between the priests and the throne, which resulted in the stoning of Zechariah, the son of Jehoiada. 2 Chron. 24:20-22.

This incident is interesting because it indicates the two historical forces in all monarchies that have ever contended for control over the throne. The priestly class and the nobility class, one representing the religious and the other the secular interests, have matched each other in intrigue for the ear and patronage of the king. The objective of their efforts has been the control of the king and the kingdom in their own interest. They have always proved themselves to be snares to the king and bitter enemies of the people and the true reformer in state and church. Neither party has ever rendered any real service to the cause of God and humanity.

The priestly party in the Bible and in the history of the Christian church should never be confounded with the true religious leaders, the prophets. It is due the cause of true religion that we carefully distinguish the false from the true, the priest from the prophet, ceremonial observances from genuine religious principles. The character of the priesthood and the kind of service it has rendered the cause of true religion, as distinguished from the prophets, is clearly indicated in the following quotation:

Says Canon Farrar, "The position of a prophet, occupied in the great work of moral reformation, was so essentially antithetic to that of the priests, absorbed in ritual ceremonies, that there is no body of men in the Scripture of whom, as a whole, we have a more pitiful record than of the Jewish priests. From Aaron, who made the golden calf, to Urijah, who sanctioned the idolatrous altar of Ahaz, and so down to Annas and Caiaphas, who crucified the Lord of Glory, they rendered few signal services to true religion. They opposed Uzziah when he invaded their functions, but they acquiesced in all the idolatries and abominations of Rehoboam, Abijah, Ahaziah, Ahaz and many other kings, without a syllable of recorded protest. When a prophet did spring from their ranks, they set their faces with one consent and were confederated against him. They mocked and ridiculed Isaiah. When Jeremiah rose among them, the priest Pashur smote him on the cheek, and the whole body persecuted him to death, leaving him to be protected only by the pity of eunuchs and courtiers. Ezekiel was the priestliest of the prophets, and yet he was forced to denounce the apostasies which they permitted in the very temple. The pages of the prophets ring with denunciations of their priestly contemporaries.

Prophets Against Priests

"That the prophets were usually regarded by the world and by the priests as 'mad,' we see from the fact that the title is given by Jehu's captains to Elisha's emissary; and that this continued to be the case we see from the fact that the priests and Pharisees of Jerusalem said of John the Baptist that he had a devil, and of Christ that he was a Samaritan, and that He, too, had a devil. If Joash was in opposition to the priestly party, he was in the same position as all God's greatest saints and reformers have been from the days of Moses to the days of John Wesley. The dominance of priestcraft is the invariable and inevitable death of true, as apart from functional, religion. Priests are always apt to concentrate their attention upon their temples, altars, religious practices and rites—in a word, upon the externals of religion. If they gain a complete ascendency over their fellow-believers, the faithful become their absolute slaves, religion degenerates into formalism, and the life of the soul is choked by the observance of the ceremonial law. It was a misfortune for the Chosen People that, except the prophets and the wise men, the external worship was thought more of than the moral law. This accounts for the monotonous iteration of judgments on the character of kings, based primarily, not upon their essential character, but on their relation to the bamoth and the calves."

Morals: Distinguish the priest from the prophet, religious parasitism from religious leadership, and denounce and overthrow the former and encourage and support the latter regardless of denominational boundary lines.

Distinguish the moral law and true worship from legal ceremonialism and mock worship, and follow the one and despise the other. The former refines and elevates, the latter brutalizes and degradates.

Democratize the church and free it forever from the blasting mildew of class and denominational rule and the curse of officious tyrannical priestcraft.

LETTER TO TOM WATSON

901 West Main Street, Richmond, Va.,
February 27, 1911.

Hon. Thomas E. Watson,
Thomson, Ga.

My Dear Sir: I have just received by this mail, for your booklet on "Socialists and Socialism," being attracted to the same by that advertisement on the back of February's issue of Watson's Jeffersonian Magazine, which I have been receiving by the kindness of a friend. I confess to considerable curiosity as to how you propose to "ruthlessly expose" the fallacies of the Socialist "Bible," and "demonstrate" that "individual liberty, under Socialism would be swept away!" I never read the so-called Bible" of Socialism, having found all my requirements in that line met by The Book held by all Christians to be the WORD OF GOD, so it will, of course, do my brand of Socialism no harm if you are really capable of demolishing the philosophy of Karl Marx. I am a Socialist because of my intense devotion to individual liberty, so if your demonstration satisfies my reason as claimed, I shall gladly "turn from the error of my ways." I am a Socialist, also, because of an equally intense devotion to the sacredness of marriage. My views are exactly expressed in the language of Swedenborg, who says that "the union of one man with one woman is the jewel of human life, and the repository of the Christian religion." But inasmuch as I well know that the majority of Socialists hold practically the same views on this subject with myself, it will give me only the greatest pleasure and satisfaction for you to expose the doctrine of free love in all its "hideous nakedness."

My brand of Socialism (and I believe it to be the one only "simon pure" brand!) does not advocate social equality (nor does any brand to the detriment of individual liberty, so far as I know) or believe that one dead level of character, attainment or possessions is either desirable or attainable, so that "shot" also misses fire. There are undoubtedly some who merit, more or less, the characterization which you, so unjustly and ill-advisedly I believe, attempt to fasten upon all Socialists. It is, as ever, in the house of our false "friends" that we receive our severest wounds. Such are the only dangerous enemies of Socialism, but God will deliver us from them. There are, of course, an abundance of atheists and free lovers in all parties, but so far as I am aware, they have not yet been so misguided as to attempt to identify their moral and religious views with their economics, as certain Socialists have done. But it would be as fair and rational to point to the self-righteous hypocrites who abound in the churches far more than outside, and cry, "See how hideous a thing is the Christian religion," as to try to identify the atheism and free love of some Socialists with the principles of co-operation, equality of opportunity and majority rule which are the essentials of Socialism. * * *

I am sending you herewith several copies of a paper with which I have the honor to be identified, which represents what I consider the prevailing brand of Socialism—the only one with which the country will have to reckon at last. I trust you will do me the honor to peruse them with some care, including my department. If you will do so, I should value exceedingly an expression of opinion as to how far you find your strictures upon Socialism justified therein.

Sincerely the friend of all truth, always, everywhere,
M. Kathryn Spiers.

The Bible is still the world's "best seller." It is estimated that 20,000,000 copies were sold last year. This indicates the importance of Comrade Carr's articles on Socialism in the Bible. It may be found after the Co-operative Commonwealth is established that more people got their Socialism from the Bible than got it from scientific Socialist text books.

* * *

A Polish attorney and counsel for the Pulaski Building, Loan and Investment Association of Chicago is missing, and, after auditing their books, the company found they were short $7,671.80, while individual Poles are said to have lost about $45,000.

Who said that the public service is more corrupt than private business?

The Christian Socialist
FELLOWSHIP

GENERAL SECRETARY
Rev. W. A. Ward, 3452 Giles Ave., St. Louis
GENERAL TREASURER
Harvey P. Moyer, 5408 Drexel Ave., Chicago
GENERAL EXECUTIVE COMMITTEE
of Twenty-five Members

Rev. B. H. Hill of Traverse City, Mich., is a Christian Socialist and active in the movement. His church is made up largely of Socialists. Notice that statement. There will be many churches like it in the near future. When they understand it, Christians are bound to accept Socialism. In a short time the membership of the church will be largely Socialist. Comrade Hill has done considerable lecture work and ran for State Auditor on the Socialist ticket.

Why should not preachers take such an active part, when Socialism actually proposes to do the things Jesus taught should be done? In Milwaukee they are already doing these "works" as far as possible when hindered by capitalistic corporations and political parties.

The new Center at San Francisco held a meeting at the Frst Christian Church, Alameda, which was addressed by three Christian preachers. The addresses were as follows: "Christianity and Socialism," Rev. A. E. Street, Presbyterian, Oakland; "Socialism Is Christian Belief in Practice," Rev. H. J. Loken, Christian, Berkeley; "Why I Am a Socialist," Rev. J. S. Kato, Baptist, Elmhurst.

That program looks good to us. Notice that it looks like Christian Union as well as Christian Socialism. Christian Socialism stands for unity and co-operation and cannot approve of the division and competition of sectarianism.

District Secretary Jas. L. Smiley is making arrangements for a District Conference to be held at Baltimore in the near future.

Comrade Oscar Bostrom of Lebanon, Neb., will soon move to Syracuse, Wyo. Comrade Bostrom will act as District Secretary for Wyoming and expects to spend considerable time in lecture work. Locals, churches and other parties in that state should apply to him for lectures.

The Boston Center reports that the [illegible] at their lectures this winter has been [illegible] the collections have covered their [illegible] credit mark for the Boston Center. Some Centers are dragging along with no interest simply because they do not attempt any real work. The secret of success lies in work.

The Pittsburg Center is alive. Every little while a list of new members comes from the smoky city.

General Secretary's Western Tour

From San Francisco I made a trip across the beautiful bay and up the Northwestern Pacific Railway to Petaluma, a thriving little city supported by chickens. The whole country thereabouts is in the chicken business. Millions of chickens and billions of eggs bring millions of dollars into that section. The chickens support thousands of people. What would happen if they should strike?

It was a bad night, but a good crowd. The hall was well filled and the interest fine. One of the local papers is edited by a woman, Anna N. Reed. The editor was present and joined the Fellowship.

Two lectures were given at Modesto, Cal., one in a hall and one in a church. The church meeting was the better of the two. Great interest was manifested and a Center was formed.

The Comrades in Modesto have a large co-operative store in successful operation. Many people have learned by experience that co-operation is as good for the workers as it is for the capitalists. They cannot deny it when it puts dollars in their pockets.

Then over the Sierra Nevadas through the beautiful snow and on to Reno. Many have said, "On to Reno," with a very different object in view. In spite of its bad reputation there are many good people in Reno.

Comrade A. A. Hibbard is a Socialist with a big heart—and there are many such. His family was away and he turned their apartments, consisting of several rooms, over to the visiting agitator for four days. It was the first time I had ever had a man turn his whole house over to me. It was all mine, temporarily, and Hibbard acted more like my guest than I his, so fearful was he of disturbing me at my work.

He and the good Comrades had arranged for afternoon and night meetings in a hall. The afternoon attendance was small, but a good crowd gathered at night. As I had a vacant date following, the audience voted to have a third meeting and this was also well attended. Bishop Robinson was present at the afternoon meeting and spoke well of the message.

In the Mormon Mecca

The most interesting thing about Salt Lake City is the Mormons. To other people [illegible] as the Samaritans were to the Jews. But [illegible] attitude of Jesus toward the Samaritan woman was reasonable and kindly.

I do not believe in the Mormon part of the Mormon religion. I do not believe in Joseph Smith nor in Brigham Young. The latter did not have as many wives as Solomon, yet he had too many. But I think we should be just in our thought of the present generation of Mormons.

The recent magazine attacks upon the Mormons should be considered as one sided and a liberal discount made to allow for exaggeration. It is a fact that there is very little polygamy among the Mormons today and the country is in no danger from them. The Mormon people are sincere and while I do not believe as they do, that God is a man with body and parts, I frankly admit that there is more faith and devotion among them than is usually found among the people who despise them. Their moral average is high. They are faithful to their church, more honest in their dealings than others, more careful in the rearing of their children and more temperate and normal in their living. They do not use liquor, tobacco, coffee or tea.

They attend church more and give more of their means to religion than any other people I know. They are perfectly honest in their belief in the Book of Mormon and find it no harder to believe that an angel appeared to Joseph Smith than others that a serpent spoke to Adam. To them it is as easy to believe that Joseph found the golden plates as it is to believe that the whale swollowed Jonah.

There is as much politics back of the recent attacks on the Mormon Church as there is back of that church. One of the writers spent about two days in Utah. The man who is backing the crusade against Mormonism is a rotten politician whom the church kept out of the Senate, which was a good thing for the country. He can scarcely read and write and has a worse reputation where he is known than any Mormon in Utah.

This is no defense of Mormonism, but these things are not known by most people and we should be just with those with whom we disagree.

I know the history of Mormonism, but the Mormons have changed in the past twenty-five years. The present generation believe in some Mormon fables, but they are honest, believe also in the Christian religion and are as good a people as any other.

The first lecture was given in a large Methodist Church. It was a good meeting but an expensive one. The church board demanded $25.00 for the use of the church. How is that for capitalism in the church? It did not cost more than $5 to open the church. The janitor was not paid anything in addition to his regular salary. They finally came down to $20.00.

The second lecture was given in a large Congregational Church which has a progressive preacher. There were more church members at this meeting and it was a better meeting in every way than the first, and cost less.

The $25.00 charge was high, but it indicated that the church needed the lecture and the Comrades were willing to pay it, if necessary, in order to have the Gospel preached to Christians (?).

If I should return to Salt Lake City it is reasonably certain that I could speak in the great Mormon tabernacle to thousands of Mormons and there would be no charge whatever.

The visit to Salt Lake City was productive of gratifying results. A good Center was formed. Some atheistic I. W. W.'s who have joined the party to its detriment and who are happy only when they are in jail opposed the message; but the true Socialists of the local supported the meetings nobly and rejoiced in the message.

What One Man Can Do

The meetings at Evanston, Wyo., illustrate what one man can do. Comrade Lyman Payne received the letter offering dates and, thinking the expense involved might cause the local to hesitate, determined to undertake it alone. He solicited contributions from Socialists and non-Socialists and raised over $40.00. He then advertised thoroughly with newspaper ads and handbills, placed copies of the **Christian Socialist** and the Appeal in every home and had announcements made in the churches. A novel advertisement in the form of cartoons was placed in store windows.

It was the first time Socialism had ever been preached in the churches of Evanston. Good sized audiences greeted the speaker and the meetings were very successful.

Comrade Payne is a railroad engineer. He gave up his engine for several days to do this work and lost about $50.00 by so doing. Yet he counted it "not loss but gain." He is a Christian Socialist and we are proud of him. We need more like him. I have known locals of thirty or forty to turn down offers of lectures that they needed and wanted, which involved less expense than these Evanston lectures, on the ground that they could not raise the money. This one man raised the money and did all the work alone. Such locals need a Payne. They have the wrong kind of pain.

Wm. A. Ward.

The story that the U. S. government rushed all our available troops and soldiers to the borders of Mexico to break up a treaty with Japan may be as false as the first story that the army and navy were sent there merely for peaceful maneuvers. Perhaps it is the government's method of explaining its backdown in the face of popular indignation at its apparent attempts to stop the revolution against Diaz.

The corrupting influence of the gamble of capitalism is illustrated by the collapse of the Honduras National Railroad. A lot of Methodist ministers and laymen, and a Methodist college, were induced to stake about $1,000,000 in this gamble of speculation with the idea that they would soon have an army of Central Americans working for them so they could draw a continuous income without performing any service in return. These good Christian people need Christian Socialism to interpret their own Bible to them.

For Young Crusaders

Conducted by M. Kathryn Spicer, 901 W. Main St., Richmond, Va.

COMRADES TRUE
Benjamin Keech

Dear little boy, with eyes of blue,
Sweet little lad, with locks of gold,
Deep is the love that I have for you—
Strong is the love that for you I hold.
What would the world mean to me, my sweet,
What would it mean if no sunny light
Shone from your eyes, and no dimpled feet
Wandered beside me thro vistas bright?

You and I, little one—comrades true!
I am your teacher but you are my guide;
Thus may we wander 'neath skies of blue,
Onward together, love, side by side.
When with your trusting hand clasped in mine,
We two go faring o'er life's rough strand,
Then does my heart fill with joy divine,
Led by the strength of a little hand.

—Youth's Instructor.

A "Talk" for Little Crusaders About Friends

Who is the very "bestest" friend a little Crusader can have? Did some one say, "God"? And did a little girl whisper, "Mamma"? I'm sure some little boy said "Papa!" real loud. Every one of them right, I declare! Our Heavenly Father is the very best Friend of us all, big and little; and next to Him, I believe, should come "mamma" for the little girl, and "papa" for the little boy. Now, some one is going to say that mamma is really the best friend both for girl and boy. Ye—es; most times that seems to be so. Because papa is so busy, and away from home so much, maybe. But really, you know, mamma never was a boy, and how can she always know just how it seems to one? And papa—why he knows all about it! And just so, papa, never having been a little girl, must be some times a little thick-headed about what little girls want or ought to have. To be sure, each one is the "second best" of the other. Hold on! I'm getting all mixed up. But I believe you know what I mean. I've both boys and girls, and that's the way I figure things out. I'm not one bit jealous of my children's papa, nor he of me. That is the way God means us to be, I'm sure—each the "best friend" of some part of the family, and that's why I always feel a little sorry when the family is all girls or all boys. In those cases I think papa might well hunt up some boy to be "best friend" to, or mamma some girl. Would you be jealous, little girl or little man, if they were to do so? Not if you understood what real friendship was, and how we ought all to try to learn and practice the truest friendship toward all.

We all like to have friends—one or two, anyway. The more the better, say I. And if we are "friendly" we will have them, all right. But the minute some one you have called your friend shows jealousy of your having other friends, you can just cross that one off your list of TRUE friends. And if you feel jealous of your friend, just stop and think hard—for you are not the friend to that person that you thought you were, and ought to be if worthy.

It seems to me, the more I think about it, that the world is pretty well mixed up on this subject of friendship. Most every one takes the seeming for the real, the false for the true, in this matter, some time in their life. God's Word is the best guide in this, as in all other things. It says: "I am the companion (friend) of all them that fear Thee; of them that hope in Thy Word." And that "fear" is the kind of fear that you have when you think you might harm or grieve some one you love very much. Now, I wonder if you did not forget, when you disobeyed mamma or papa the other day, that you were grieving your best friend? Why does papa or mamma forbid anything which you would like? Not because they do not want you to enjoy yourself—no, indeed! But because they know that what they forbid is not good for you in some way. That's what God gives you mammas and papas for—to protect you from harm when you are not yet